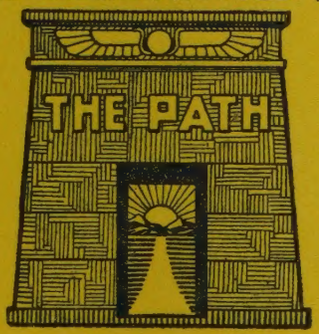
THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIV—No. 8 June, 1946

THE *Theosophical movement, though small by comparison with the world's great set systems of religion, voices the great underlying note of the mental, moral, and religious evolution of the human race. This note is changed, distorted, and colored by any and every form of religion, but in Theosophy it sounds forth without fault. No one religion gives it clearly, no single system will present it to the perception; only by the combination and from the examination of all can it be discovered for the delight and benefit of humanity. The minds of Western people are beginning to hear the first faint vibrations of this great sound.*

—W.Q.J.

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(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

Wisdom is not to be gained even for a hearing by many, and hearing it many understand it not. Wonderful is the speaker of it, blessed the receiver; wonderful is the knower of it, taught by the blessed. —*Upanishads*

THEOSOPHY

Vol. XXXIV June, 1946 No. 8

A LIVING PATTERN

ALL human history may be traced from the direct interaction of two forces—the force of the individual man, the aspiring soul, and the force exerted by the social institutions which men have created. Any institution, or pattern of group action, achieves a powerful living influence of its own, since it projects into the visible world of effect the strengths and weaknesses, aspirations and limitations which reside in soul. The major institutions of religion, politics and economics have never been created with full conscious awareness. They represent the unspoken and unwritten compromises between men who are, apparently, compelled by "circumstances" to live in a common environment. Occasionally there have been *conscious* attempts to build environments for the general good of a community of souls; we call these efforts "utopian," and have made that word synonymous with naïve, impracticable idealism. But because such efforts are attempts to live a purposeful community life, because they represent Buddhi-Manas partially awake in the "adjustment of external relations to internal relations," they have maintained a certain power of inspiration even for many who outwardly deride them. The failures of utopias have not been due to lack of inspired intent, but are traceable instead to insufficient knowledge concerning the real elements of man's nature.

The Theosophical Movement has been a *conscious* attempt to build a spiritual environment for a community of souls—conscious in efforts to understand and apply universal doctrines, persevering in the consequent planning of specific objects and purposes. Yet at its outset, being representative of every prevailing trend in the race mind as well as representative of the eternal Gnosis, it became subject to the partial failures of all "utopias." Many people engaged themselves in Theosophical activity for the wrong reasons —because the formal organization of the Society provided room

for "advancement," attainment of high office, and general "occult prestige."

The Theosophical Society was a good institution—as institutions go—but not good enough to be a constantly regenerative embodiment of practical Theosophy. Practical Theosophy demands deep understanding of the philosophy itself, not refinements in organization. With the T. S., as always with utopias, the fault was not with the inefficiency of "planning boards," but with the inability of man to understand man. Many individuals therefore learned what the Teachers of Theosophy were forced to let them learn for themselves—that pure representation of Theosophy in the world must be organic, rather than organizational. Only those institutions can endure which are organically related to the individual, and which serve merely as media for the free growth of soul.

The United Lodge of Theosophists is organic, to the extent to which its associates have made Theosophy live. U. L. T. will continue to endure as a living organism so long as its members constitute a unit-soul—One, in aim, purpose, and teaching. The opportunities for study and work which U. L. T. affords grow from study of the philosophy itself and not from technically efficient departmentalizing. The education of children through "Theosophy School" did not begin with a plan of organization, but with consideration of the needs of "old souls in young bodies." The study class programs are not primarily academic "courses in Theosophy," but, instead, application of the philosophy itself, recognition of its demands for the mutual, interdependent evolution of minds.

The evolution of a communal "manas," however, is ultimately meant to serve social purposes. The body of present U. L. T. students is a volunteer proving ground for social habits, wherein those which hinder the growth and evolution of soul may be weighed against those which facilitate that growth. U. L. T. has not been constrained to create complete political, economic and social programs, but all these are actually contained in it *in embryo*, and will someday emerge in mature and workable form. No Theosophist there is who does not believe in the necessity for an "intellectual, moral and spiritual revolution" against the prevailing social habits which perpetuate present institutions. But the Theosophist is dedicated to making a revolution that will last. He cannot become excessively embroiled in politics on any of the present bases afforded, because his energy must be conserved for that basic revolution in men's minds and hearts, and for tracing in miniature the pattern of growth for the future.

With the growth of philosophical understanding it will someday be inevitable that Theosophists will be called upon under Karma to themselves provide "intelligent aid and interference" in the processes of mankind's social evolution, just as far greater beings are said to "interfere" with the early periods of formation in nature. At present, U. L. T. is serving a like function by contributing a "social institution" containing all of the hidden elements needed in general communal plans of the future. U. L. T. seeks to cause no eruption, but to nurture a seed which will grow invisibly and imperceptibly to a world-wide *natural* fruition.

The "Invisible Escort"

Many thousands of Warriors are needed for the restoration of the Theosophical Movement to its original lines. The struggle will be fierce—as we face it, not knowing the outcome—but the struggle is for us, or we would not have it. We will take what comes, and will give all that we are and have to the common cause, knowing that we are not fighting for self but for all. More we cannot do, and less we may not do under the Law of Brotherhood.

We are all links in the great chain of the Theosophical Movement. What affects one affects all, and in degree. Everyone who endeavors to help others in any real way, puts himself in the position where he must take the reactions. The Karma of the Parent theosophical society is that of H.P.B. and Judge, known by them beforehand in a general way. It is also our Karma and that of all other Theosophists. Theirs was the first effort to spread Theosophy; much has been done since in this respect, and by many students. But its application has not been as general as might have been. The reactions from the spread of Theosophy and of its mis-and-non-application by students will be taken care of when They come again. We and all other true students are linked with the Great Lodge by aspiration, by service, by following the Masters' program as nearly as we know. All sincere students are surrounded by an "invisible escort" as long as their faces are set toward the Goal and they remain staunch to Masters' program. Masters neither push, pull, nor hinder voluntary action. To do so would be to prevent true Self reliance. For this reason some may think that Masters have deserted them, or do not see nor hear them; but this is the worst conception that could be. It belittles Them and implies ignorance and ingratitude on Their part. They have spoken clearly of Their nearness to all those who "try and ever keep trying."

—Robert Crosbie

ORGANIZED LIFE OF THE T. S.

[This article was one of Mr. Judge's addresses to the Theosophical Congress at the Parliament of Religions, Chicago's World Fair, September, 1893, and is here reprinted for the first time from the complete Report of Proceedings, published by the American T. S. In one sense W.Q.J.'s emphasis is always the same: brotherhood—among theosophists, among religions, between East and West; work—without doubt, despair, or expectation of reward, but for and with the greater Movement, to which all organizations are but temporal aids; and freedom for individuals united by mutual tolerance. But students should read Chapter XXVII of *The Theosophical Movement* in connection with Chakravarti, and for the events within the Society that form the background of the occasion, and point up Mr. Judge's emphasis in the present instance.

An account of the "significant as well as successful event" appeared in the *Path,* October, 1893, and in the November issue George F. Wright discussed the many discouragements that attended the long preparations for theosophical participation. Of special interest is the "remarkable coincidence" that brought about a sudden and favorable change "exactly at the right moment." In his article on the Congress (*Path,* VIII, 247), Mr. Judge remarked that "This change will never be explained by those who do not know the forces working behind the acts and thoughts of men. It not only took us into the Parliament, but gave us the best date of all sittings and made our Congress the real Parliament itself."—Eds. THEOSOPHY]

BROTHERS AND SISTERS—It is now my duty to attempt to deal further with the subject of the Organized Life of the Theosophical Society. Brother Wright has taken up some points which I would have taken up in other circumstances; Brother Chakravarti has outlined to you as a Brahman, as a member of the Indian Section, what he thinks is the mission of the Theosophical Society and what its mission there so far has resulted in. You have had from Brother Wright a great deal of fact. . . . I think that you will believe him, that we have accomplished an enormous amount of work in eighteen years against most strenuous and bitter opposition. And it is the custom in America, and especially in the West, and most especially in Chicago, to measure results by money. How could we have accomplished all this, how could we have printed all those books without printing presses, without paper, without salaries, without people to do the work, and that you think takes money?

Perhaps you think we have a secret fund from which we have drawn some millions, laid away amongst the buried treasures of India, which one or two of us can draw from now and then, so as to enable us to do work which other bodies can accomplish only by the use of money. But it is not so. We have little money and never had much. We do not want it, do not expect it, and the day when we shall have a large fund and be able to collect $5,000,000 in imitation of Western missionary bodies will be the day when the Theosophical Society will die. It is not money that has done this. It is the energy of the human heart. These people who are here with me are only representatives of many, many persons all over the world who are willing to give their life, their energy, their time to a movement which they think will benefit man. They get nothing for it; they get no preference. What is it of honor to preside at a meeting like this? What is it for any person to be a member of a Branch? What is it to be the President of the Theosophical Society? Nothing at all. There is no honor in it whatever. There are no places, no salaries, nothing at all but work.

Brother Chakravarti gave you an idea of our future. It has been said against us that this movement of ours was an invention of the East, but he must have made you suspect that perhaps this movement is unique, that it came neither from the East nor from the West. The East has solidified, crystallized, stood still; it would never have commenced such a movement. The West did not know about such things; it did not want them. We are wrapped up in material progress, and never would have started such a movement. Where, then, was the movement really started? It was started in the spiritual world above both East and West, by living men. Not by spirits of dead men, but by living spirits, living spirits like yourselves, who have risen above creeds and nations and castes and peoples, and are simply human beings. They started this movement by giving the impulse and the message; that is why we who have been in it so long have the confidence born of knowledge, knowledge that it will succeed.

We began at the time under direction, when we knew that materialism was spreading, not only over the West, but insidiously all over the East. It was turning the mind of the East, not to Christianity—never could that be done—but into the grossest forms of materialism. That is to say, the West itself with its missionaries was corrupting a vast mass of men and turning them into men who believed in nothing but annihilation after this life. If you could have succeeded in converting them to Christianity, it would have been

well enough, for then they could rise up higher into another spiritual life. But instead of succeeding with them in that, as I know from facts, from having been there, you were simply flinging them from their own beliefs into materialism, which the Theosophic Society was started to prevent, both there and in the West. It has done something—it has not been the one cause, but it has been the little lever, the little point in the centre, around which we are all working with all effectual means for the good of humanity. It is trying to offer the key to all these Congresses and to show all men where the truth is.

Now, when the Theosophical Society was founded in 1875 . . . there was nothing else but laughter and jokes. The Society was an immense joke, they said, a new kind of spiritualism, something of that sort to tickle men's fancies—and we have had that to contend with all the time. But we have succeeded always in remaining at the post and saying just what we meant to say all the time for all the laughter. We took no salaries, but we had belief in the human heart.

The objects of the Theosophical Society having been explained to you, you know the Society has but one doctrine, that of Universal Brotherhood. You cannot belong to it unless you believe in that; you won't want to belong to it unless you believe in that. But you are not required to believe anything else. You are not required to believe in Brother Chakravarti; you are not required to believe what, as the newspapers say, are the doctrines of "that woman Besant"; you are not required to believe in Madame Blavatsky, who was a woman, a human being, just the same as the rest of us; you are not required to believe in those great beings of whom Brother Chakravarti has been speaking. It has been supposed by some that in order to be a Theosophist you must believe in Mahatmas, that you must believe in H. P. Blavatsky, in re-incarnation, in Karma; but you do not have to believe in any of those things at all. But, I take it, you must believe in Universal Brotherhood.

The reason why people have been a little confused is this: they have seen the Theosophical Society absolutely without a creed, absolutely without any dogma, and as inside of it they know of a large number of people who believe in those ideas and doctrines, they think that is what the Theosophist must believe. But it is not. For, don't you see, if we started a Universal Brotherhood, and started a Society to find out the truth, and then fixed a dogma, that moment we would be telling a lie and forfeiting the whole object we started to accomplish. We can never have a creed. We do not know what the truth is. It may be that we are wrong; it may be

we will find out more. It is true we will never go back to those old dogmas and creeds, although there are still many members on the books of the powerful churches. We can never go back there, but we may go further on, and we are quite willing to.

We are promulgating our philosophies which we talk about as individuals, and on our own account. As Vice-President of the Society I have no right to say that any particular thing is true, and I never do say so. But I have the right to say, as I myself emphatically do, that I as an individual believe certain things are true, and I would be a poor sort of man if, believing certain things to be true, I did not try to show that they are. But at the same time I have no right to say, as man or official, you must believe it because I do. I simply present it to you for your consideration, and it is for you to decide, not for me. I am not going to stop saying that I believe so-and-so because a few other persons cannot believe it. They can go on with me and we will agree to disagree, and we will only forward the cause of Universal Brotherhood.

Beliefs in particular creeds have nothing to do with how you treat another man. What creed is there in the statement republished by Jesus, promulgated by him, to do to others as you would have them do unto you? No creed about that; no paving of hell with the skulls of infants about that; no belief in a particular sort of transmission of the spiritual life from St. Peter or Paul in that; nothing at all to abridge the treatment of man and woman by man and woman in the way they should treat them. We have no creed, then, and we should have none.

But the question is often asked: What have you as an organization to do with labor, with legal questions, labor-saving forces, with education, with society? We have nothing to do with them. Is it not true that man, if he has a knowledge as to how he ought to live, needs no law whatever? Was not St. Paul right when he spoke of that and said you could become your own law; knowing the truth, you need no law. What, then, has the Theosophical Society to do with law? If there are to be laws, let them be passed and execute them, but the Theosophical Society has nothing to do with them as such. Every brother in the Theosophical Society must obey the law of the land in which he lives, for he would be a poor Theosophist if he did not. The Theosophical Society has nothing to do with education. Its members may have as much to do with it as they please, but they have no right to say what is the Theosophical Society's idea of education. They can only say "That is my idea of it." And always they must and shall preserve these distinctions.

We have been asked why we do not join the Bellamyites and other cooperative societies? If you want to go in, go in. The Theosophical Society, as such, has nothing to do with it. I am perfectly satisfied to live where I am and do my duty where I stand, without any new law of property, or with it, whichever you please. The religion of the West which logically ought to support all the various socialists and anarchists and nihilists is the Christian religion, because in the beginning it was communal. Jesus' system was a community in which everything was common property, and the early Christians threw all their money and property into one common box. Why, then, should not the Christian religion logically carry out all the plans of the socialists, anarchists, nihilists, and all the other ists who want to change the face of the earth by legislation?

The Theosophist knows that legislation changes nothing whatever. There are laws now on every statute book in every State in the United States—laws enough, if men would only execute them and live up to them. But a law that socialists shall share in this, or that there shall be no Trust in that, is passed; and then there are the lawyers to get around the law, as they always can. So what is the use of passing the law at all? There is no use whatever. Hence the Theosophical Society, as such, has nothing to do with such trumpery and democratic things as legislation. Let the men engaged in legislation go on legislating. If a Theosophist is born to be a legislator, let him legislate as a citizen and not as a Theosophist, or if he is born to be a judge, let him be a judge and skilled lawyer. If they would know that philosophy which shows them what human life is, they will have begun to follow the law without knowing what the law is.

America is the only land of all countries where the law is followed without the people knowing much of it. In America the people are orderly; they understand life a little better than other people in the world, but they don't know so much about the masses of laws they have on their books. I believe personally that the day is coming when America is to be the country where the new race will be born that will know all about the true laws and what is right, and will be able to perform it. So, then, the Theosophical Society is not prepared to give out promulgations as to this or that particular item of legislation or education or civic affairs that people would have taught.

They ask also about marriage. Why, you understand about marriage. You know how it is accomplished. We have nothing to do with it as a Society. We know there are many kinds of marriage, sometimes merely by tying a string, sometimes by walking around

the fire. As a body we have nothing to do with these forms nor interfere with them. And as to prayer, if you want to pray, pray. But if you pray, and if you say you have a certain belief, live up to it. If you do not do so you are no Theosophist, nor a man, nor a proper living person. You are only a hypocrite.

Now, the Theosophical Society is an unsectarian body. It does not have a creed. It never will have one if those persons in it now can possibly prevent it. It does not need a creed. It is open to everybody, of all sects and faiths, and for that reason it has been possible to bring into it men of all religions, men from India, China, Japan, Brahmins—as you have seen and as you have already before your eyes, which could not have been accomplished by any sect, Christian, or Buddhist, or Brahman. If the Buddhists started in India a Buddhist society, the Brahmins would not accept it. And if the Brahmins started a Brahmin propagandist society, the Buddhists would say they did not want it. So it is with the various Christian denominations: the Baptists, the Catholics, the Methodists, the Presbyterians. If any one of them, as a society, asked others to come in, none of the other different stripes or classes of Christians would come in. Each says it teaches the truth; still the others do not come in.

Theosophy comes forward boldly and says: "All religions have underneath one single truth. None of the religions are perfectly true. It is impossible that they should be, because man is prone to err. Come into the Society in which as brothers helping each other we will examine all these faiths so that we may find out the truth under all. For we believe that in the beginning of human evolution great teachers gave the truth out—one single truth before the mingling of tongues on the tower of Babel—to man." That single truth was variously accepted and variously perceived, and out of these different perceptions they built up different creeds, and so they made a great many different sorts of faiths. But suppose you look into all of them. You find the Christians teaching for many years that man has a soul. Do you think that the Christians are the only ones who taught about the soul? The Hindus have been teaching about the soul for ages. They have said always that man has a soul. The Japanese do the same thing. So do other races and religions. So in that one point they have always together been teaching the same thing.

The Christians have been teaching about heaven and hell; about a sort of heaven which is very material, I admit, with pearly gates

and golden streets and angels with robes such as no one ever saw and crowns upon their heads; and hell full of fire and brimstone, with devils throwing people around with forks into the fire. The Buddhists have been teaching the same thing for ages. I can read to you out of their books about a copper vessel full of boiling oil into which they say fate puts a man. In this he goes down and down for thousands and thousands of years until he gets to the bottom; then he begins to rise again to the top, rising for ages again, and when he gets to the top and thinks he is going to be let out, he begins to sink again, and that goes on for ages more. Is not that as bad and as material as the Christian hell? And then the Eastern teaching of heaven, of an inimitable and incomprehensible place, yet just as material but better than the Christian heaven.

The Abbé Huc went to Tartary many years ago. He was a Catholic priest. There he found ministers, monks, nuns, similar ceremonies to the Romish, the ministers using the different vestments and draperies of the Catholics, the taper, bell, candle, the book, the rosary, what not, everything. He brought back the tale to Europe and he published it. The explanations of the priests—of course they would not say so now—was that it was the invention of the Devil, who, knowing that Christianity was going to be abroad, went ahead of it and founded that imitation in the East so that Christian people would be confused. Well, now, that is not the way to explain it. The proper way is, that man has these things as a universal property and always makes some mistakes. And so it is in Buddhism and every other religion. In Tibet they have a pope who is the great successor of the original founder of the thing, just the same as the Catholic pope.

No matter what sort of Western religion you bring forward; the religions of the East are the older religions and the fountain, but there is a single stream of truth underneath all, and that single stream is what the Theosophical Society digs for and implores these religious men to find out. We ask them not to go before each other and say their own religion is the true one. But they ask if we can give mercy to a man's soul, wash away the blood from his hand, and take away his sin? We say, Come, we will wash away your sin. How? By giving men reasons to make them do differently. The history of the past shows that belief does not make men better. We think there is a philosophy which will compel them from within to do right, and that is what this search will reveal. It will reveal underneath all these religions this one diamond which shows its light through them all; then all men can perceive it, then there will

no longer be any necessity for the Theosophical Society, or for either creed or church; it will simply be truth and the people will know.

Look fairly and squarely at Christianity. I am simply asking you to consider facts. Here we have Jesus saying: Worship in secret. The Christians do not do it. Then there are all the different and contradictory statements made by the same religion. How can churches have the enormous cathedrals, the immense wealth, the cannons and soldiers in their possession, if they are the representatives of Christ? How can that be possible unless men are running after creeds and not truth? Even in the words of Jesus is to be found everything we want. I simply repeat to you that old truth taught by him long ago, for to find out the truth in respect to ethics is the chief object of the Theosophical Society, and to establish by Universal Brotherhood a basis from which that ethic may be preached, practiced, and followed without any mistake.

Therefore, then, we ask you this: You have seen us here and you have seen our heathen; some of them are now on the platform. We would like to know what you think of our heathen, and what you think of this heathen Society that has been so much abused? Is it a Society for spiritualism, for wonders, or for folly? It is here to talk common sense and not merely to talk about H. P. Blavatsky, a woman who is dead, but who was the grandest woman or man that I ever knew. It is not for that. It is to bring back the truth about the soul, which truth these heathens represent as well as we, and they themselves are just as much in error as we. They do not know much more about it than we do. But these poor heathens have in their philosophy a little better statement of the truth than we have been able to invent. So I would ask you to wipe out of your mind that hymn which has done so much harm to Christian men and women, which reads:

> What though the spicy breezes
> Blow soft o'er Ceylon's isle,
> Where every prospect pleases,
> And only man is vile.

Wipe that idea completely out with a sponge, and then you will see that we are all brothers and that by tolerating each other, by looking into each other's beliefs, not setting up creeds and dogmas, we shall at last realize that great ideal germ of perfection—human brotherhood—which object has equally engaged the attention of the great Initiates of all the human race.

THE ELECTRONICS OF MIND

ALL that we cognize through the mind on this plane but reflects or symbolizes that which exists in essence upon the inner and higher planes. The inner universe in which the mind forms its center of consciousness is lost to us by the illusion of the senses; we look for causes on the plane of effects—that of the material world. Thus are created the many mysteries regarding the simple phenomena of daily life. We live, we think and have light to see by, but what life, light and thought are is not clear, despite the many theories propounded. Light is Life, and both are Electricity, say the Teachings. This startling but logical statement must always remain, for students of occultism, the basis upon which to approach these mysteries.

The religious symbol of life is God. "He" is the giver and creator of life. But as an anthropomorphic god he remains separate from his creatures. Human attributes such as love, anger, and jealousy are ascribed to him, and between this god and the lower kingdoms, which exhibit little of these attributes, there appears an even greater separation. Occultism, on the other hand, postulates the One Life, the same in all kingdoms, on all planes, endowing all with varying degrees of consciousness which reach their apex in the self-consciousness of the human kingdom. This knowledge has never altered, but man's religious concept of God has changed many times.

Light is the symbol of consciousness and mind, the potential dynamic power of both being a kind of electricity. But this light and electricity have to be studied upon the inner planes. Only our inner blindness prevents us from realizing thought as self-illuminating. Nevertheless, language has many expressions which show that the fact is not without witness in the realm of ideas. We speak of *throwing light* upon a subject, or we say that the light *dawned* upon so-and-so, and in each case we are speaking of an inner phenomenon. That there is light by which dreams are inwardly seen cannot be denied, and clairvoyance and seership give evidence that still other vibrations may illumine the perceptions of the inner senses. But there is a far more subtle light—that called Heart Light—which radiates from spirit. Thought may be good, bad or indifferent, but Heart Light can never be colored by aught but compassion. It is that light which guides the Ego to divine selflessness. As the firefly shines in the darkest night, so the pure ray of Heart Light alone can illumine the night of matter.

The recent development of the science of electronics so far supersedes the earlier conception of electricity that in comparison the new science appears as nothing less than magic. The rapid development of new methods of destruction has been facilitated by this advanced knowledge, and it is for Theosophists to point out which kind of magic the present age is speeding toward. In itself, no discovery is evil; in its misuse the dark side is evoked. This same danger pertains to man's inner powers. Our ideas may either drag them in the mire, or inspire their use in the service of humanity.

The Secret Doctrine gives much space to Fohat—occult electricity—the means by which ideas become impressed upon matter. In modern usage, we might speak of the action of Fohat as involving the electronics of mind. Just as the cathode of the electron tube releases a stream of electrons which serves man for many purposes, so the illumined mind releases the intelligent forces of Fohat in the service of the Self. These dynamic impulses form in man the link between Atma and Buddhi, and upon the physical plane the nervous system is rendered a perfect instrument for the impulses of mind. In relation to the teaching that Fohat acts throughout all planes from the highest to the lowest, it is of interest that of all the power-developing servants of man on the outer or material plane, electricity is the one that never becomes polluted or "denatured." Its impulses may be neutralized, but such a condition is due to the mechanism used, not to the current. Following are basic statements on Fohat:

> It is through Fohat that the ideas of Universal Mind are impressed upon matter. Some faint idea of the nature of Fohat may be gathered from the appellation "Cosmic Electricity" sometimes applied to it; but to the commonly known properties of electricity must, in this case, be added others, including intelligence. It is of interest to note that modern science has come to the conclusion, that all cerebration and brain-activity are attended by electrical phenomena. (*S. D.* I, 85.)
>
> Fohat, then, is the personified electric power . . . the action of which resembles . . . a living force created by will. (*S. D.* I, 111.)
>
> Electrobiology on the lines of pure dynamic electricity has egregiously failed. Ignorant of "Fohat," no electrical currents suffice to explain to it either muscular or nervous activity! ("Kosmic Mind.")
>
> On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic, it is present in the constructive power that carries out, in the formation of things—from the planetary system down to the glow-worm and simple daisy—the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing. (*S. D.* I, 111.)

These passages outline briefly the vast scope of Fohat, throwing light upon the many phenomena of man's consciousness in action, and of Universal Mind in nature. The application of these teachings to practical scientific research would reveal man's close relation to our seven-principled cosmos, and a better understanding of the creative and spiritual faculties of mind would follow. The awakening of creative ideas by an act of will should be a normal psychological process. But in our ignorance of the true nature of mind and its relation to spirit, we labor through long periods devoted to the accumulation of facts, and then, in a moment of quiet or repose, the solution of the problem may flash upon the mind. Even this process is attained by the very few. The race as a whole is dragged forward to weal or woe by the use or misuse of the rare flashes of intuition of those who tread the path of leadership in our scientific age. But the technique of their thinking is a process of the lower Manas, which too often is void of even the shadow of an ethical standard. Were more individuals among us willing to search for knowledge along the lines laid down in *The Secret Doctrine,* a new technique would come into use, that of the higher Manas, and humanity would feel the effects in service, not in destruction.

There is a profound reservoir of experience in the soul's memory, and the means to use these resources are within every man. The language of the soul is expressed in symbols and these are transmitted by Fohat to the centers of consciousness in the physical brain. These centers may be those of sight, hearing, or others through which we perceive, and at times the brain receives astral pictures in dreams or visions which remain there as focal points for meditation. When the mind becomes tuned to its spiritual source through self-induced effort, these inner processes are subject to the will at any time or in any place.

Could we but trace our thoughts to the point of their origin, we would gain a knowledge of the complexity of all mental processes. Although thought commences with a simple idea or seed thought, it becomes modified or complex under development or "manifestation." The occult electrical currents of the brain, if uncontrolled by the practice of concentration, attract many associated ideas which in turn stir up still more remote associations. This process may continue while the ego relaxes his attention, the thinking becoming scattered and ineffectual, for not only is the brain the playground for this type of fancy, but the whole nervous system is constantly reporting its sensuous impressions. It is obvious, then, that the lower mind includes the physical man, so to speak, and can as

readily be distracted to evil as to good. The mindless or "psychic" man has gained facility in action throughout the millenniums and is to that degree the more dangerous. The moral basis for thought rests with the spirit, not with the physical man.

Our age is one of stress, in which the race-mind is rapidly changing. When the individual changes his mode of thinking, his nature is shaken to its roots. The process is somewhat like the hurricane which uproots some trees, breaks others, but leaves a few apparently untouched. During this period of testing, the nation, race, or individual stands or falls under the stress of change: this is Karma. But change is always at work on man's inner nature: this is growth. Its effects alone are seen by us as personalities, but as spiritual reincarnating egos, the relation of the permanent to that which is passing can be known.

Like the engineer who stresses his mechanism while the design is still on the drafting table, we can make sure our instrument will carry its load; we can stress the mind so that an intelligent adjustment is made to the shock of change. The engineer will plot the main stress in a direct line, and then trace those forces which are tangent to this line. He examines each critical part of the design relative to the prescribed load, adding strength where necessary and eliminating surplus weight where possible. That line of force in us which represents the life's meditation, confined to a single channel, need not distract from the inner life, once the student steadies his will. It is the stress and wear of the side-issues that gather so fruitfully about the feelings that lead the personality into emotional crises often instigated by the most trivial irritation.

The passional nature moves in the glare of its own making, extinguishing even the light of intelligence. Few there are whose Karma has brought them to the point where the drag of the lower nature can be eliminated by an act of will. The majority have to plod the seven-fold path by gradual and painful stages. However, the whole body of Theosophical teachings is devoted to but one aim, and that is to enable the pilgrim to live in spirit. Once the Self is called upon, the awakening to the higher life follows a certain pattern, just as life in a body, from birth to death, experiences the universal processes of growth, development, and maturity. There is one difference, however, for the eventual senility of the physical man is but a karmic effect and, as shown in a few remarkable cases, need never be known. There is no senility of spirit.

Symbols are to the Wisdom Religion what sign posts are to the traveler. Like speech translating itself into all languages, these

symbols may be read by Westerner and Easterner alike, of whatever heredity or creed. Once known and understood, they reawaken in each incarnation of the disciple the onward urge toward the life of compassion. Symbols are an integral part of mathematics; they have been molded into architecture ever since the building of the first pyramid and they form the alphabet of the Mystery Language. It is not hard to understand why a symbol of this category applies to more than our physical plane, for in expressing truth its message is the more pertinent on the higher or metaphysical realms of being.

Consciousness creates its own symbols relative to its embodiment in matter. In the lower kingdoms this symbolism is seen in design or symmetry. Snow-flakes have afforded thousands of such symbols that tell of law existing in space. The microscope probes further into the inner depths of matter to reveal images planned by intelligence and law. Wild life leaves a signature of its kind in each footprint in the snow, and fossils spread before us the lore of prehistoric life in a series of stone pictures. It follows, then, that Universal Mind speaks to us through symbols in all kingdoms. The mind of self-conscious man is also subject to this universal law, and the more he meditates upon the exhaustless book of nature, the nearer he comes to the soul of things and an understanding of natural symbology. The symbols of our thoughts become our mental deposits, the seed of a thought being a pictured idea. As the inner eye looks upon a thought-image, emotions of varying intensity arise before the mind has begun its ratiocination, for personal thinking is colored by the feelings. But there are countless finer thought-images that constitute the soul's memory, waiting to settle upon the brain like the quiet dew. And as the rays of the rising sun transform each drop into a glowing jewel, so heart light transforms each thought-image into a force that lifts mind closer to the plane of Divine Thought. Once attained, this closer relationship between the lower and the higher aspects in man sets in motion the subtle currents of Fohat, and by the action of these intelligent forces, the attention becomes firm, and the associated memories of the brain are inhibited. This enables the train of thought to remain true to its ultimate source in the soul's storehouse of experience.

Eventually, the inner light, life, and electricity merge into a magnetic field enabling the mind to embrace wisdom from all sides. One by one, the thought-images that stimulate our impulses for personal aggrandisement are eliminated, supplanted by patience sweet that naught can ruffle—by harmony in word and act—and indifference to pleasure and to pain.

THE CYCLE'S NEED

Social Inspirations

IN the West, wrote H. P. Blavatsky in *The Secret Doctrine,* the full and awful significance of the Greek *Nemesis,* or Karma, has been entirely forgotten. The present cycle marks the beginning of the harvest, in larger measure, of the compounded disaster which that ignorance of the Law must inevitably bring. For in the failure of Western nations to emerge from the moral infancy of their early period lies their present inability to meet and deal with the mighty energies of physical and intellectual maturity.

There is a natural ignorance of childhood, a natural vision of youth, the strength and balance of manhood, and the sagacity of age. Each of these phases of human life has its appropriate Karma, the product of its degree of potency in causation. And each contains the potentiality of success in learning the lessons of that phase, through the unfolding knowledge of the soul, called into activity by the challenge of circumstances and events.

The child, for example, is held responsible for simple things. Early he must learn simple acts of self-control. Obedience is another lesson. His natural wants may become a means of gaining self-reliance. His environment, if normal, presents only the experiences which are within the scope of his understanding—adapted to his plastic potency. Then, in the progress of time, his powers of self-expression grow, and with them his responsibilities. Relationships with other children create for him a great and unexplored region of new experience. These others, he learns, are like him. They, too, have desires, hopes, and intense longings. Now there are other lessons. The idea of sacrificing for the happiness of others is presented. There is born in him a sense of power—he can hurt other people, or he can help them. Soon the conception of *knowledge* as an impersonal reality becomes possible for him to consider. Then, the vision of human suffering may move his heart, while the stirring powers of manhood multiply his desires and awaken ambition and the personal will.

Each phase of the cycle of individual growth develops upon the foundation of what is past. Each is both a trial and an opportunity for further growth. And each opens another portal to the Karma held over from former existences, while enlarging the capacity for understanding the impacts of experience. The appropriate balancing

of trial with moral strength is a function of the great law of equilibrium, illustrated throughout all the kingdoms of nature. Both plants and animals reveal countless protective mechanisms which shield the tender organisms of the young from the dangers of the outside environment. Such is the wisdom of the natural economy that each adaptive provision of nature serves many functions, all suited to the needs of the maturing creature. The tiny chick, whose gestation cycle is continued in the egg after it leaves the body of the mother, grows strong within the protecting shell. Then, for viable existence, it must break the shell from within. If it fails it cannot emerge to life, and if some outside agency cracks the shell and releases the chick, it will die for lack of the strengthening exertion of breaking the shell itself. Nature has created this delicate balance of external and internal conditions which prevails in every department of life.

Man, however, in his progress from the purely psychic condition of the mindless race to the full fire of manasic consciousness, has to develop the capacity to adjust this balance himself. His evolution is not the passage of the impersonal Monad, or monadic essence, through many and various forms of matter, but a journey of the pilgrim-soul "through various *states of not only matter* but Self-consciousness and self-perception." The first stages of that journey are accomplished with the guidance of teachers who have been over the path before. They establish the impulse to civilization, leading the nascent minds of men to the development of the arts and sciences, and institute centers from which spreads the beneficent influence of the Wisdom-Religion. The protection afforded by Nature throughout the cycles of moral growth is the Guardian Wall of the Adepts. They place in the hands of the race at appropriate times wise scriptures and ethical teachings.

But with the first tasting of the fruits of the Tree of Wisdom, the struggle between the higher and the lower principles in man tended to become an *individual* process. As the ages rolled by, the further descent into matter brought increased psychic individuality and increased moral independence. Even today, we may contrast the *group* protection of the early sub-race of the ancient Greeks with the more advanced help given to the present races by H.P.B. The source of spiritual and moral inspiration among the Greeks and other peoples of antiquity was the Mystery School. The Lesser Mysteries provided awe-inspiring spectacles of the drama of the soul; their purpose was to induce in the witnesses a state of *feeling* that would have a purifying effect on the whole nature. As the

harassed man of today will turn to the meditations of Marcus Aurelius, to the *Bhagavad-Gita* or some other great Scripture, to obtain a quiet of the emotions and serenity of mind, so the wise hierophants of Egypt and Greece established periodic performances of the Mystery plays for the people of their time. But the Lesser Mysteries were symbolic representations, not instruction in philosophy or metaphysics. The inward meaning of the dramas was reserved for the initiates of higher degrees, who were deemed capable of understanding, as Thomas Taylor says, "a theory so abstracted and sublime."

So far as the masses of people were concerned, the Mysteries were a group ceremony designed to purify and uplift the psychic nature; to fill, that is, the senses with great impersonal images which would sustain the spectators in elevated feelings through their daily lives. The Greeks called this process *katharsis,* by which the moral life was renewed. A similar effect is sometimes obtained from listening to great music or reading great literature, such as the works of Tolstoi or Dostoievsky. This, in fact, is the link between the arts and the life of the spirit. A contemporary illustration of this use of the arts is to be found described in *Peaks and Lamas* by Marco Pallis, a book about the life of the Tibetans living in the states bordering on India.

The passage from psychic catharsis, as the means of protection and instruction of the race, to a more philosophical method of moral education is illustrated by the founding of the philosophical schools of Pythagoras and Plato. With the decline of the Mystery Schools the responsibility for moral teachings passed from the hierophants to the philosophers. The content remained the same—for both these sages had drunk deeply of the Orphic wisdom; the form, however, became more intellectual, or rather, *Manasic.* In Plato there begins a great cycle of philosophical and moral instruction, in which the use of myth and symbol still plays an important part, as a transition form, but used only to impart the subtle conceptions that could not be directly defined without danger of materialization. The Socratic dialogue is a higher form of the catharsis; it, too, induces a feeling, but feeling illuminated by manasic perception. The cycle of the flowering of Greek thought is that referred to by H. P. Blavatsky as the period, beginning with Buddha and Pythagoras at the one end and with the Neo-Platonists and Gnostics at the other, which is the only focus left in history wherein converge for the last time the bright rays of light streaming from aeons of time gone by, unobscured by the hand of bigotry and fanaticism.

The modern cycle corresponding to the work of the Greek philosophers is that inaugurated by H. P. Blavatsky. She brought no rites and ceremonies of psychic purgation, but principles for reflection and application. The institutional function of the Mystery Schools is replaced by treatises of devotion, and the regularity of catharsis, once determined by the public calendar, is now dependent upon the individual will. The aspect of man's nature invoked by the message of H.P.B. is the Manasic principle, which is provided with food for its appropriate growth and strengthening in this cycle. After presenting the three Fundamental Propositions of the Secret Doctrine, she informs the reader that once he "has gained a clear comprehension of them and realized the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven." Here, then, is the keynote of the present cycle. It is the challenge of philosophy, of "the rational explanation of things" in terms of fundamental principles which have to be studied and applied.

"SPIRITUAL HOSTS"

Many of us accept the existence of high and low Intelligences, and of Beings as great as any "personal" God. Most of us believe in the survival of the Spiritual Ego, in Planetary Spirits and *Nirmanakayas,* those great Adepts of the past ages, who, renouncing their right to Nirvana, remain in our spheres of being, not as "spirits" but as complete spiritual human Beings. Save their corporeal, visible envelope, which they leave behind, they remain as they were, in order to help poor humanity, as far as can be done without sinning against Karmic law. This is the "Great Renunciation," indeed; an incessant, conscious self-sacrifice throughout æons and ages till that day when the eyes of blind mankind will open and, instead of the few, *all* will see the universal truth. These Beings may well be regarded as God and Gods—if they would but allow the fire in our hearts, at the thought of that purest of all sacrifices, to be fanned into the flame of adoration, or the smallest altar in their honour. But they will not. Verily, "the secret heart is fair Devotion's (only) temple," and any other, in this case, would be no better than profane ostentation. —H.P.B.

ON SELF-STUDY

THE sine qua non in the pursuit of self-study is the capacity for calmness. Unless and until calmness is a man's sterling possession, the alteration in characteristic mental habits required for this pursuit can not be effected. Certain needed mental and moral qualities may be already developed in the student—determination, right motive, conviction, and other attributes which combine to support a positive attitude—these are vital to the study of inner consciousness. But these alone will not suffice. There must be present the stabilizing and binding influence of calmness. Utter placidity of mind and heart is a prerequisite for the voice of Spirit to be heard.

Equally essential to the program of the student who would continue a search for knowledge, is the determination to his own satisfaction of what, precisely, he is searching for. Knowledge exists, knowledge essentially is, and he who begins his researches in ignorance of the fundamental relationship of Knower to knowledge, only examines the light as separate from the flame, and wastes his energies on a mirage. Mirages are seductive things, sometimes of incomparable beauty, feigning a real goal, and one uncertain of his way soon gets lost in the processes of human consciousness.

A third requisite is to be sensed intuitively. Mr. Judge once wrote to a student: "No one can really help you. No one can open your doors. You locked them up, and only you can open them." This the searcher comes to see clearly as he proceeds. He learns how to improvise ways and means, weapons and tools for his search, as would any explorer in a strange land.

After wandering and perhaps capering with newly-energized thoughts, comes the time for taking better direction. Once at rest, the mind is drawn magnetically toward the heart. This unknown gateway, the physical organ itself, may now present the first great obstacle. To the contemplating mind the heart is in itself an inexplicable mystery. Not merely is it the life valve through which courses the sustaining element of man's animate existence, but the heart symbolizes as well the channels of his inner life, of his hopes and aspirations, his desires and aversions; it holds alike the faith that he will succeed in his attempt to gain self-knowledge, and—the despair that he may not.

Names and forms and appearances inhibit the exercise of the inner, heart "senses." The physical senses do not cognize anything

beyond the physical. Interior things are perceived, and the faculties of inner spiritual consciousness roused to action only in proportion as the seer acquires strength and ability to ignore the outer. One may well meditate the nature of this difficulty, and be prepared for it, not just in the beginning, but all along his path to "the Holy Seat"—at every pause, at each new breath, before he passes to another stage.

Now, obstacles are seen for what they are, and the search proceeds into deeper, less familiar and tangible realms. Striving with all one's might, and focussing mind and heart upon the steadfast recesses within, the mind becomes steady and the heart true. This, of course, is the fulfillment of effort, the end toward which all purposeful endeavor aims. Whatever the means employed or invented by each one in accordance with his nature, the constant effort is toward establishing within himself, both bodily and spiritually, a perfect equilibrium. If the devotion taught by Krishna be his objective, if he gains knowledge but to give it in practical service, the achievement is not beyond one's power.

Save by the light which proceeds from the Ego, the Centre of man, no problems are ever solved quite correctly, but direct illumination of all problems is only for him who overcomes all his desires. Why does danger lurk in every thought, word, deed—danger the potencies of which increases with every struggle of the disciple? Desire lies at the bottom of it. It is desire which constitutes the personal in man, shutting off the light from Egoic waking perception. Until all desire for self is put away, there is plain indication that one is not yet satisfied with the Self alone, that he does not yet realize the Self is All.

The struggle for mastery over the insatiable enemy of all attainment—desire—rouses certain forces, among them the Will. "In this process the Will by degrees is given a stronger and stronger tendency to act upon a different line from that indicated by passion and desire. Thus it is freed from the domination of desire and at last subdues the mind itself." But before such dispassionate concentration is attained, much diligent and relentless clearing away in the lower nature must have been accomplished. Satisfactory results are not to be had without labor. This is no cause for despondency, however, if one does not regard too seriously his failure to meet the first tests of his strength. His reward consists in gaining fortitude to meet other trials, and as he forges on he must inevitably gain some insight into the power of the spiritual Will to consume all actions to ashes.

So long as aim and motive are allowed to remain uncleansed, so long will the ghosts of old desires, numerous as the sands, persist in beclouding one's vision. These are the vanities of the mind, they make up the mind that conceived them, and have no existence apart from the mind. It should be recognized that duty alone is the mind's one proper function, and if performed according to the *Gita* results in the overcoming of desire and renders the Will free. The power of concentration, the making of heart and mind into willing, eager servants, is the power that at last pierces the veils of Self and unites one's own consciousness with the Self of All. This is the true Yoga. That the faithful student may acquire such power is the teaching of Theosophy.

Mental Incubation

It is a common experience that after prolonged preoccupation with an intellectual topic, the mind ceases to function readily. It apparently has got into a rut; the "wheels go around" in the head, but they do not turn out any fresh grist. New suggestions cease to occur. The mind is, as the apt expression goes, "fed up." This condition is a warning to turn, as far as conscious attention and reflection are concerned, to something else. Then after the mind has ceased to be intent on the problem, and consciousness has relaxed its strain, a period of incubation sets in. Material rearranges itself; facts and principles fall into place; what was confused becomes bright and clear; the mixed-up becomes orderly, often to such an extent that the problem is essentially solved. Many persons having a complicated practical question to decide find it advisable to sleep on the matter. Often they awake in the morning to find that, while they were sleeping, things have wonderfully straightened themselves out. A subtle process of incubation has resulted in hatching a decision and a plan. But this bringing forth of inventions, solutions, and discoveries rarely occurs except to a mind that has previously steeped itself consciously in material relating to its question, has turned matters over and over, weighed pros and cons. Incubation, in short, is one phase of a rhythmic process.

—John Dewey

AMONG YOUTH-COMPANIONS

MAX had brought his sister Jane to the Lodge for the U.L.T. Day meeting. Though Max himself had "discovered" Theosophy some time ago, and had been attending meetings for years, he had made no great effort to force his family's interest in the ideas. This was characteristic of Max, for he spoke very little about things that were close to him. Indeed, had not Jane taken the initiative in asking to be brought, it is probable that Max would still be coming alone. Some might think that he carries too far his idea of not pressing Theosophy on anybody, but it is a principle with him to meet only voluntary inquiries on the philosophy.

So it was Jane's first visit, and it left her visibly impressed. As they prepared to leave the Hall, Max caught sight of a friend, and, excusing himself, left Jane and went to speak to him. Jane meanwhile was attracted to the book tables, where she recognized several volumes which had been mentioned by name in the course of the meeting. She selected a large book, entitled "The Theosophical Movement," for closer inspection, and leafed through it until Max joined her again. Then, laying down the book, she asked:

"Why such a big book about the *disputes* that have occurred in the Theosophical Society?"

"You know, it's almost unbelievable," Max replied, "the number of people who react in just the same way to that volume. Shows how people long for peace, somewhere, somehow, I guess."

"It *does* seem rather strange," Jane admitted, as they walked out into the quiet night, "but I should think that the most important thing is that Theosophy *is in the world*. Who needs to know about all the petty squabbles engendered by its arrival?"

"Well, take a family, for instance, that's always bickering about something," began Max. "There are only two reasons why I might —note that loophole!" he interjected, with a caution that was inborn in him, "why I might choose to live in it. One would be that I would probably receive such an indelible impression that I would, in the future, avoid all actions, thoughts, habits, and attitudes of mind which might bring about that condition in myself. Or, again, I could use the experience to help me in meeting and working with others of a tempestuous disposition.

"Suppose, too, there had been one in that family—perhaps the mother—who was different from the rest, who had the faculty of keeping her temper when all around were losing theirs. Someone who could tranquillize the atmosphere by her very presence, who would brave the worst 'storm' without fear or dismay. I would

watch that person, interpret her actions, analyze her attitude, ascertain her motives, search for the roots of her dispassion—and try to follow her example. With such training, I might well be able to exert the same tranquillizing influence on others. For these two reasons, then, I might be persuaded to live with such a group."

"I think I see," replied Jane, slowly. "I have been transposing all you said from the context of a quarrelsome family to that of a squabbling Society, and I think I see your point."

"Yes," explained Max, "the mother becomes H.P.B., who was, superficially, quite tempestuous, though deep and careful observers attest the fact that, at all times, she maintained complete and perfect control over all her instruments. This is witnessed by the 'storm in the tea-cup' episode I told you about once." Jane nodded, remembering with a smile the relation of H.P.B.'s consummate histrionic ability, which was coupled with such unwavering self-control, that while she apparently poured forth a rushing torrent of rage, she was holding her tea-cup in a hand that did not even tremble.

"Well," Max continued, "the mother becomes H.P.B., the family is transformed into her various friends, disciples and followers, and I—well, I remain myself, only not living with the family, but just reading about that larger family, the Theosophical Society."

"What do you mean?" Jane asked him, curiously.

"Well, just that the present-day student can take the *Theosophical Movement* as an object lesson and a warning, and find in the account of the way H.P.B. and W.Q.J. dealt with their associates in the work, an example which it would be well to emulate if they do not wish future generations to read a *Theosophical Dissensions —Continued.* The *Theosophical Movement* applies the principle that experience is not the only way of gaining wisdom. It offers all who read it the chance of becoming wise through observation."

"Is that the only reason?" queried Jane.

"Hardly." Max shook his head. "There is another which applies more directly to those who endeavor to promulgate Theosophy. You must remember that the theosophist today is surrounded by a great number of 'Theosophical Societies,' and there are extant many outgrowths from the original Society, now often occupied with mediumship, spiritualism, pseudo-occultism, and even 'liberal Catholicism.' Estimates of H.P.B. and Her mission are diverse and 'successors' to both abound."

"Then the *Theosophical Movement* was intended to state the position of independent theosophists, contrasting the Movement with the sectarian societies?" Jane asked.

Max nodded his agreement to this, and added:

"You see, it isn't that we *enjoy* reading about all the disputes and misunderstandings that occurred in the Theosophical Society. We would all, I am sure, be just as happy to accept U.L.T. on the basis of what we can see in its methods and activities. Of course, there might be some who would want further assurance of the 'straightness' of U.L.T. They might want historical verification of Robert Crosbie's statement that 'there is neither variableness nor shadow of turning in U.L.T.' from the lines laid down by the Teachers. But don't you think they can find this by studying those lines 'in action'? They can read the account of how H.P.B. and W.Q.J. put their principles into application, and can then satisfy themselves that U.L.T. endeavors to make the same application to the present time. Blind faith in a method never provides a sound and lasting basis for action."

"I suppose that many inquirers come to the Lodge from other societies," Jane remarked, "and somebody has to know the facts."

"Yes," Max replied, "the student is often expected to render an intelligent opinion on the lines followed by a certain group with which the inquirer is familiar. And it is vitally important that we be acquainted with the main lines of the different societies, their working principles and affiliations. Only in this way can we justify to ourselves our support of the policy of U.L.T. as *unique* in its coincidence with that of the original Founders."

"Well, I'll have to own you've shown me a good reason for recommending that book," Jane admitted.

"Yes," replied Max, with mock modesty, "I always try to have 'good reasons' for *everything* I do. And," he added, more seriously, "that's just what U.L.T. tries to encourage. That's the reason that it is an association, not an organiation. In an organization, the individual doesn't have to have *reasons,* he just needs *orders.* Since Theosophy aims at creating 'free men and women,' as H.P.B. said, the prime concern of U.L.T. is for the individual to develop his own power of discrimination, reason, and judgment; and to learn, as someday he *must,* whether Theosophist or not, to rely on himself, to make and abide by his own decisions. He must someday learn to maintain his integrity, rightly use his freedom, and to assume his responsibility."

"I should say," said Jane then, in her quiet way, "that there is a freedom more advanced than any freedom *from* something—U.L.T. offers a *responsible* freedom."

"And you would be quite right," agreed Max.

STUDIES IN THE "GLOSSARY"

XIV

IN the history of psychical phenomena the records of so-called "spiritualism" in Europe, America, and elsewhere hold an important place. Advisedly I say that no term was ever more misapplied than "spiritualism" . . . inasmuch as there is nothing of the spirit about it. In philosophy, Spirituálism is the state or condition of mind opposed to materialism or a *material conception* of things. Theosophy, a doctrine which teaches that all which exists is animated or informed by the Universal Soul or Spirit, and that not an atom in our universe can be outside of this omnipresent Principle—is *pure* Spiritualism. Belief in the constant communication of the living with the dead, whether through the mediumistic powers of oneself or a so-called *medium*—is no better than the materialisation of spirit, and the degradation of the human and the divine souls. Believers in such communications are simply dishonouring the dead and performing constant sacrilege. It was well called "Necromancy" in days of old. But our modern Spiritualists take offence at being told this simple truth.

This cult is supposed by some to have originated about forty years ago in America at Rochester, N. Y., under the mediumship of the Fox sisters, but it was known in Salem during the witchcraft excitement, and in Europe one hundred years ago the same practices were pursued, similar phenomena seen, mediums developed and seances held. The raising of the images of the dead was considered in antiquity and by *modern* Occultists as a practice of black magic. Iamblichus, Porphyry and other Theurgists have deprecated the practice, no less than did Moses, who condemned the "witches" or necromancers of his day to death.

The mass of communications alleged as made day after day through mediums are from the astral unintelligent remains of men, known in the East as *Vidya-dhara* and *Vidya-dhari,* male and female deities, "possessors of knowledge." They are also called *Nabhaschara,* "moving in the air," flying, and *Priyam-vada,* "sweet-spoken." They are the Sylphs of the Rosicrucians; inferior deities inhabiting the astral sphere between the earth and ether; believed in popular folk-lore to be beneficent, but in reality they are cunning and mis-

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NOTE.—This study is correlated with Chapter XVII of the *Ocean of Theosophy,* and concludes the series begun in May, 1945.—EDS.

chievous, and intelligent Elementals, or "Powers of the air." They are represented in the East, and in the West, as having intercourse with men ("intermarrying," as it is called in Rosicrucian parlance; see *Count de Gabalis*). In India they are also called *Kama-rupins*, as *they take shapes at will.* It is among these creatures that the "spirit-wives" and "spirit-husbands" of certain modern spiritualistic mediums and hysteriacs are recruited. These boast with pride of having such pernicious connexions, and call them angel-guides, maintaining that they are the spirits of famous disembodied mortals. These "spirit-husbands" and "wives" have been known in the East for thousands of years, in the Occult philosophy, under the names above given, and among the profane as—*Pishachas.*

The *Incubus* of mediaeval times was something more real and dangerous than the ordinary meaning given to the word, *viz.*, that of "nightmare." An *Incubus* is the male Elemental, and *Succuba* the female, and these are undeniably the spooks of mediaeval demonology, called forth from the invisible regions by human passion and lust. The poetical names, "Spirit-brides" and "Spirit-husbands," do not prevent them in the least being what they are—Ghools, Vampires and soulless Elementals; formless centres of Life, devoid of sense; in short, *subjective protoplasms* when left alone, but called into a definite being and form by the creative and diseased imagination of certain mortals. They were known under every clime and in every age, and the Hindus can tell more than one terrible tale of the dramas enacted in the life of young students and mystics by the *Pishachas.*

The spirits disagree among themselves, one stating the after-life to be different from the description by another. In France, the Kardecists, followers of the spiritistic system of Allan Kardec, differ from the American and English Spiritualists in that *their* "Spirits" teach reincarnation, while those of the United States and Great Britain denounce this belief as a heretical fallacy and abuse and slander those who accept it. "When *Spirits* disagree. . . ."

It is admitted that the guides and controls deceive and incite to fraud. Andrew Jackson Davis, the great American Seer, invented the term *Diakka,* to denote what he considers untrustworthy "Spirits." In his own words: "A Diakka (from the Summerland) is one who takes insane delight in *playing parts,* in juggling *tricks,* in *personating* opposite characters; to whom prayer and profane utterances are of equi-value; surcharged with a passion for lyrical narrations; . . . morally deficient, he is without the active feelings of justice, philanthropy, or tender affection. He knows nothing

of what men call the sentiment of gratitude; the ends of hate and love are the same to him; his motto is often fearful and terrible to others—SELF is the whole of private living, and exalted annihilation *the end of all private life. . . .*" These "Diakka" are then simply the communicating and materializing so-called "Spirits" of Mediums and Spiritualists, called by Occultists and Theosophists "spooks" and "shells," *i. e.,* phantoms from *Kama Loka.*

The land or region inhabited after death by the "Spirits" of the American Spiritualists and Phenomenalists is called *Summerland.* It is situated, says Mr. Davis, either within or beyond the Milky Way. It is described as having cities and beautiful buildings, a Congress Hall, museums and libraries for the instruction of the growing generations of young "Spirits." We are not told whether the latter are subject to disease, decay and death; but unless they are, the claim that the disembodied "Spirit" of a child and even still-born babe grows and develops as an adult is hardly consistent with logic. But that which we are distinctly told is, that in the Summerland Spirits are given in marriage, beget spiritual (?) children, and are even concerned with politics. All this is no satire or exaggeration of ours, since the numerous works of Mr. A. Jackson Davis are there to prove it. It is this grossly materialistic way of viewing a disembodied spirit that has turned many of the present Theosophists away from Spiritualism and its "philosophy." The majesty of death is thus desecrated, and its awful and solemn mystery becomes no better than a farce.

Materialization of a form out of the air, independent of the medium's physical body, is a fact. But it is not a spirit. The higher Mind in Man or his *Ego* (Manas) is, when linked indissolubly with Buddhi, a spirit. Spirit is formless and *immaterial,* being, when individualized, of the highest spiritual substance—*Suddasatwa,* the divine essence, of which the body of the manifesting *highest* Dhyanis are formed. Therefore, the Theosophists reject the appellation "Spirits" for those phantoms which appear in the phenomenal manifestations of the Spiritualists, and call them "shells," and various other names. Spirit, in short, is no *entity* in the sense of having form. But each individual spirit—this individuality lasting only throughout the manvantaric life-cycle—may be described as a *centre of consciousness,* a self-sentient and self-conscious centre; a state, not a conditioned individual.

If one is to understand the psychic phenomena found in the history of "spiritualism" it is necessary to know and admit . . . the persistence of the slightest impression as well as the deepest; that every

impression produces a picture in the individual aura, the subtle invisible essence or fluid that emanates from human and animal bodies and even things. This aura is a psychic effluvium, partaking of both the mind and the body, as it is the electro-vital, and at the same time an electro-mental aura; called in Theosophy the akasic or magnetic aura.

There exist in the astral light *beings not using bodies like ours, but not human in their nature, having powers, faculties, and a sort of consciousness of their own; these include the elemental forces or nature sprites divided into many degrees, and which have to do with every operation of nature and every motion of the mind of man.* These are known as *Elementals,* or the Spirits of the Elements, the creatures evolved in the four Kingdoms or Elements—earth, air, fire, and water. They are called by the Kabbalists, Gnomes, Sylphs, Salamanders, and Undines. Except a few of the higher kinds, and their rulers, they are rather forces of nature than ethereal men and women. These forces, as the servile agents of the Occultists, may produce various effects; but if employed by "Elementaries" (the disembodied *souls* of the depraved)—in which case they enslave the mediums—they will deceive the credulous. All the lower invisible beings generated on the 5th, 6th, and 7th *planes* of our terrestrial atmosphere, are called Elementals: Peris, Devs, Djins, Sylvans, Satyrs, Fauns, Elves, Dwarfs, Trolls, Kobolds, Brownies, Nixies, Goblins, Pinkies, Banshees, Moss People, White Ladies, Spooks, Fairies, etc., etc., etc.

The term *psychism* is now used to denote very loosely every kind of mental phenomena, *e. g.,* mediumship, and the higher sensitiveness, hypnotic receptivity, and inspired prophecy, simple clairvoyance in the astral light, and the real divine seership; in short, the word covers every phase and manifestation of the powers and potencies of the *human* and the *divine* Souls. But *mediumship is full of dangers because the Astral part of the man is now only normal in action when joined to the body.* "No Hindu, Tibetan, or Sinhalese, unless of the lowest caste and intelligence, can see, without a shudder of horror, the signs of 'mediumship' manifest themselves in a member of his family, or without saying, as a Christian would do now, 'he hath the devil.' This 'gift, blessing, and holy mission,' so called in England and America, is, among the older peoples, in the cradle-lands of our race, where longer experience than ours has taught them more spiritual wisdom, regarded as a dire misfortune." The Hindus dread such a calamity now as strongly as they did thousands of years ago. The meaning of the *Anganta Yene* is known to all India.

It is the action of an *elemental* (*bhut*), who, drawn into the sensitive and passive body of a medium, takes possession of it. In other words, *anganta yene* means literally "obsession."

"Demoniacal" possession is *true* at bottom, *minus* the devils of Christian theology. In Russia, one possessed by the Evil one was called a *klikoosha,* which means literally a "crier out," a "screamer," as such unfortunates are periodically attacked with fits during which they crow like cocks, neigh, bray and prophesy.

Certain sorcerers, in the Middle Ages, possessed the psychological faculty to *appear* as wolves, which was called *lycanthropy.* Voltaire states that in the district of Jura, in two years between 1598 and 1600, over 600 lycanthropes were put to death by a too Christian judge. This does not mean that Shepherds accused of sorcery, and *seen as wolves,* had indeed the power of changing themselves physically into such; but simply that they had the hypnotising power of making people (or those they regarded as enemies), believe they saw a wolf when there was none in fact. The exercise of such power is truly sorcery.

A terrible kind of sorcery practised at Cherrapoonjee in the Khasi-Hills is *Ri-thlen,* or "snake-keeping." To acquire the good grace of their *thlen* and save their own lives, these "keepers" have often to commit murders of women and children, and indulge in a number of black magic practices.

Those who know all about the psychical world, its denizens and laws, are proceeding with a reform in morals and philosophy before any great attention will be accorded to the strange and seductive phenomena possible for the inner powers of man. The avowed object of the Theosophical Society was at first the scientific investigation of psychic or so-called "spiritualistic" phenomena, after which its three chief objects were declared, namely (1) Brotherhood of man, without distinction of race, colour, religion, or social position; (2) the serious study of the ancient world-religions for purposes of comparison and selection therefrom of universal ethics; (3) the study and development of the latent *divine* powers in man. *To help on the progress of the race in this direction is the object of this book* [the *Ocean of Theosophy*], *and with that it is submitted to its readers in every part of the world.*

NOTE.—The words or definitions in the *Glossary,* from which the foregoing study is made, are as follows: Spiritualism; Necromancy; Vidya-dhara: Incubus; Kardecists; Diakka; Summerland; Spirit; Aura: Elementals: Elementaries; Psychism; Yene, Anganta; Klikoosha; Lycanthropy; Ri-thlen; Theosophical Society.

ON THE LOOKOUT

"The Religion of Solidarity"

Theosophists are familiar with Edward Bellamy chiefly through the references by H. P. Blavatsky to his theory of social reform. Many of the present generation owe their discovery of the extraordinary depth of Bellamy's vision to Arthur E. Morgan, who last year published *Edward Bellamy, A Biography,* presenting for the first time a full-length portrait of Bellamy as man and thinker (Theosophy xxxiii, 169). The wealth of unpublished material that became available to Dr. Morgan led to the preparation of a subsequent volume, *The Philosophy of Edward Bellamy,* in which the essence of Bellamy's deepest reflections and inner strivings are recorded. As the *Gita* is the heart of the *Mahabharata,* so this smaller work on Bellamy is the heart of his life and philosophy.

In his new book (published by the King's Crown Press, Columbia University, New York), Dr. Morgan has included a slightly edited version of "The Religion of Solidarity," a manuscript containing the views Bellamy recorded at the age of twenty-four and which, in maturity, he felt no desire to alter. Other portions of the book disclose the influence of Oriental philosophy on Bellamy—an influence coming to him through much the same channels as to Emerson and other transcendentalists—and the various themes of psychological and moral investigation to which Bellamy's mind recurred in reflecting on the sources of human suffering. Bellamy's spiritual stature, even as a youth, is revealed in his "Religion":

> What, then [he wrote], is the view of human nature thus suggested? On the one hand is the personal life, an atom, a grain of sand on a boundless shore, a bubble on a foam-flecked ocean, a life bearing a proportion to the mass of past, present, and future life, so infinitesimal as to defy the imagination. Such is the importance of the person. On the other hand is a certain other life, as it were a spark of the universal life, insatiable in aspiration, greedy of infinity, asserting solidarity with all things and all existence, even while subject to the limitations of space and time and all other of the restricting conditions of the personality. . . . Such is the estate of man, and such his dual life. . . . This dual life, personal and impersonal, as individual and as universal, goes far to explain the riddle of human nature and of human destiny.

Bellamy was much impressed by the haunting sense of guilt which overshadows so many men, and blights in particular the hopes of those whose consciences had found instruction in the harsh decrees

of John Calvin. Whence this withering misery of remorse? How may it be overcome, and men learn to face the day with gladness and high intentions? Novels and stories by Bellamy attempt an answer to this question. His psychological probings reach deep into the complexities of human nature, and always the author seeks clues for the liberation of the human mind from its dark compulsions to self-abasement. Bellamy's credo was emancipation through understanding; he might have written, "Seek in the heart the source of evil and expunge it." Vain regrets are to be discharged by the thought that attaching such enormous importance to one's past mistakes is simply egotism—a form of vanity.

The God-Idea

Bellamy's religious conceptions were entirely his own; that is, discrimination formed the nature of each conclusion he arrived at, whatever the materials of thought presented. He declared:

> However noble an ideal of a God we may form, as that ideal must needs be of a personal and individual being essentially finite (since thus conceived), an idea of him is not an idea of the infinite, but merely of the relations of our insignificant person to another very great person . . . . all the religious systems and theologies ever invented might be fully understood and accepted without once excercising the mind . . . [on] the relation of man to the infinite.

On this great question, Bellamy wrote:

> Every man consists of two parts or two sides: the one being his individuality, his personality, that is, his mind, body, appetite and peculiarities, with all which constitutes him a man and which distinguishes him from other men. This side of him is transient and unimportant, lasting a few years and then perishing forever. The other side of him is something that seems eternal and infinite, which seems to be all that is left of the universe when the individual side of his own self is eliminated. This side of man we may call God, the universe, infinity or what else seems to imply to our minds the idea of the Absolute and the All. This part or side of man is his true and only important self, the only aspect of his life to be taken at all seriously. The mind of man becomes conscious of this infinite side of his being by actual experience of states of feeling in which he rises into the realm of infinity and impersonality and perceives the comparative infinitesimality of the individual state of his being and of all personal conceptions.

Ennobling Ideas

Vocabularies apart, this might have been written by Sankaracharya, or Plotinus, or H. P. Blavatsky. In the perspective of the

ages, it matters little who was its author in person, for indeed the true author of such sublime reflections is always that "only important self" which moves the mind of every great man. But it matters very much that in the nineteenth century, there lived those who gave expression to this wisdom of their hearts, and that in the twentieth, there are others to bring it once more to the light for the consideration and inspiration of their fellows. Arthur Morgan has instituted a renascence of the thought of Edward Bellamy, a rebirth that should be fostered by theosophists and made to bear the harvest of beneficence which ought to be possible through the wider spread of these ideas.

FOR MEDICAL FREEDOM

Public Health the American Way, a recent book by H. B. Anderson of the Citizens Medical Reference Bureau, should be of inestimable value to theosophists and all those who are seriously concerned with the problems of medical freedom. The Bureau was founded to oppose medical legislation that would make certain treatments, such as vaccination, compulsory, and for many years has served the cause of the individual dissenter to enforced medical treatment by the effective presentation of both democratic and scientific arguments against such compulsion. (The Bureau has offices and a reference library at 1860 Broadway, N. Y. 23, N. Y.)

Mr. Anderson's new book covers many subjects, and some paragraphs from the section on vaccination are especially pertinent, in view of the current drive to vaccinate millions during the smallpox scare on the West Coast. These statements are headed, "What a fact-finding legislator would discover about compulsory vaccination":

> 1. That there is [in general] no smallpox to prevent as shown by a total of not to exceed 10 fatalities and less than 1,000 cases reported in recent years in the entire country.
>
> 2. That this wiping out of smallpox in the United States has taken place without making vaccination a requirement in the majority of the states. Only ten states make it a requirement. Six states leave its requirement optional with local authorities and four states have laws which definitely provide that vaccination shall not be made a requirement.
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> 3. That included among the states where smallpox is being wiped out are a number of states where vaccination in recent years has been made optional. . . .
>
> 4. That the experience of England closely parallels the United States. In England vaccination was made optional by the passage of a conscience clause in the Acts of 1898 and 1907 and for the period

1931-40 only 36 per cent of births were officially reported as vaccinated and the number of fatalities from smallpox had declined to 0.04 per million of population.

Vaccination the Greater Risk

5. That the presence or absence of classical or virulent smallpox bears no relation whatever to the vaccination laws in any country but it does bear a direct relationship to the progress of the respective countries in the improvement of sanitary and general living conditions. Smallpox is endemic in India. Mexico, Italy and the Philippine Islands have experienced disastrous epidemics of smallpox notwithstanding the most stringent laws providing for compulsory vaccination and revaccination of the population.

6. That the type of smallpox being reported in the United States is generally of such a mild type that it is continually being confused with chicken-pox and it should therefore be treated and handled as a mild disease.

7. That the advocates of compulsory vaccination are unable to guarantee that vaccination will prevent smallpox as evidenced by persons being vaccinated fourteen times and still contracting [it]. . . .

8. That there is today a greater risk of illness or fatality from vaccination than from smallpox. . . . [Post vaccination encephalitis and tetanus have been reported by the U. S. Public Health Service.] It is estimated that from 4 to 6 per cent of persons are made sufficiently ill from vaccination to cause loss of time from school, work, or other usual activities. Numerous warnings have appeared in medical and public health literature against vaccinating persons who have an infection of the skin or leukemia. Also vaccination has been known to light up other diseases which have become quiescent.

9. That while many physicians are sincere in their belief in vaccination and are not influenced solely by a desire for personal profit, it is significant to note that the agitation in favor of compulsory vaccination emanates chiefly from those who administer or manufacture the vaccines.

Other sections of the book deal with the issues involved in "socialized medicine," with the effect of fear campaigns, and with the menacing aspects of legislation designed to institute forms of medical monopoly and compulsory treatments of various sorts. The cause of medical freedom and of public health may be supported by encouraging the work of the Citizens Medical Reference Bureau, for no other organization in the United States is performing a like task, and the impersonal and sober tone which pervades both the research and the educational activities of the Bureau make its function virtually irreplacable.

SCIENCE AND WAR

A. J. Carlson, retiring President of the American Association for the Advancement of Science, has made cogent remarks concerning the political and social responsibility of "the scientific man" on more than one occasion. In his recent address, "Is There 'A Standard to Which the Wise and Honest Can Repair'?" (*Science*, March 29), he feels it necessary to reiterate a simple demonstration of the stupidity of war—an area of thought which is unfortunately receiving much less attention in this second post-war period than it did subsequent to the 1918 Armistice. He begins his evaluation:

> As a biologist I deplore the diversion of tens of thousands of competent scientists and such large fortunes in human toil, past, present, and future, to devising better ways to kill and injure our fellow men, better ways to waste and destroy our natural resources by war, because the frontiers of biology and medicine are still so vast. We have scarcely made a dent in the matter of prevention of the hereditary defects of man, of cancer or virus diseases, of the preventable impairments of the aging citizen. It seems stupid to pause to kill and maim our fellow men when there remains so much worthwhile work to do toward developing a healthier, wiser, and happier man of tomorrow.

WAR NOT INEVITABLE

Prof. Carlson proceeds with an attempt to fulfill his obligations as an individual citizen. He believes that in our present extremity, it is vitally necessary for scientists to "knock at the door of politics," although he cautions that if, when doing so, scientists "follow current political mores, we will injure science and render no service to humanity." His title is from the words of Washington, who stood for "peace rather than war as the human ideal towards which we must labor with all our knowledge and courage." What is the scientist's verdict on this goal of peace?

> It is a fact that some statesmen, some soldiers, some philosophers, and some fellow scientists say that intermittent wars are inevitable as a part of man's stuggle for existence and as nature's crude way of eliminating the less fit. If that is true, a standard looking toward a more durable peace among the human race is certainly not a standard to which the "wise and the honest can repair." . . . I, for one, do not accept this view as a scientific fact or as one rendered probable and inevitable by scientific facts; for war has been gradually eliminated between families, tribes, and even larger groups . . . .
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> My own forebears, the Scandinavian vikings, were not so long ago the scourge of Europe, warring, killing, and robbing in every accessible land. The descendants of these warriors have not waged war

> voluntarily for over a hundred years, but have used their energy and understanding in the arts of peace without, so far as we can judge, suffering national degeneration.

As a man who strives to be scientifically impartial in his thinking processes, Dr. Carlson bluntly calls attention to contemporary failures to make practice and ideal theory meet, and surveys political hypocrisy among the "leading powers." His final analysis:

> Wars are inevitable as long as greed, vanity, and fear are not controlled or somehow checked by understanding, intelligence, and a growing sense of justice. I think mankind should reckon with this fact. . . .
>
> Unless guile is coequal with integrity in man's survival and progress, it seems obvious that integrity, cooperation, and approximate justice constitute the very warp and woof of the "standard" to which all wise and honest men must repair. We certainly get nowhere with guile in the understanding and control of inanimate nature or in the understanding and control of heredity, health, and disease in living nature.

Dr. Carlson's statements would perhaps be less noteworthy if all of his scientific contemporaries were writing similarly. Although some Atom Bomb research men have fulfilled Carlson's requirements (see Lookout for February), the fact that few laboratory men are worrying as sincerely as he is, provides a sad commentary on current conceptions of the scientist's "social responsibility."

Declining "First Freedom"

The vigilant *New Yorker,* self-appointed guardian of literary freedom and laconic commentator on the facts and foibles of the twentieth century, devotes extensive space to a review of Morris L. Ernst's latest book, *The First Freedom,* noting the ominous trend to "bigness" among publishing enterprises of the United States. For several years past, critics have sporadically deplored the decline of originality and independence of the press in the United States. Oswald Garrison Villard's *The Disappearing Daily* is a clinical history of this decline. Now comes a more statistical examination of the sources of free ideas, which, according to the *New Yorker* summary, seem to be approaching a vanishing point. According to E. B. White, who writes the review:

> A lot of American cities that used to have two newspapers now have one. A lot of towns that used to have one paper now have none. Thousands of small country weeklies have died. Diversity is on the wane, pools and combines are on the up. . . . Life gets dimmer and tougher for the small man with a small pocketbook who wishes to walk in the fields of thought and opinion.

It is not that periodicals and newspapers lack the appearance of diverse material. There is plenty of diversity, but always *within limits;* the regimentation of ideas derives not from any control of expression, but from limitation of the *sources* of opinion. As Mr. White puts it:

> The vital question, in the long run, is not how many reporters and commentators we have, it is how many *owners* of reporters and commentators we have. There are probably a lot more words written and spoken in America today than ever before, and on more subjects; but if it is true, as this book suggests, that these words and ideas are flowing through fewer channels, then our first freedom has been diminished, not enlarged. (*New Yorker,* March 16.)

There is a natural logic in terming freedom of the press the *first* freedom. Without the free circulation of diverse opinions, there is no possibility of intelligent self-government in a republic. It makes little difference whether control over the predominant ideas of a people is obtained through outright censorship of the State or by the subtler regimentation exercized by great profit-taking institutions. The latter, almost invariably, regard publishing as a "business," the object of which is to return dividends. It is difficult, today, to find a newspaper or periodical of significant circulation which is published with any other motive than that of returning a profit.

WARNING TO THE WEST

The physical obstacles to gaining a wide audience among the American people of the twentieth century are almost insuperable to idealists without capital. Meanwhile, the stereotyping of accepted opinions continues to channel the thought of the common man into familiar grooves of conventional analysis. Where could a modern Savonarola or a Tom Paine find a platform whereon to address the confused and inchoate masses of the twentieth century? The independent thinkers of this generation are, as Albert J. Nock named them, "superfluous men." Opinion is now "manufactured" by assembly-line methods. Mr. Villard says in his *Disappearing Daily*:

> I have received as many as sixty clippings from as many small dailies all over the Union containing editorial comment upon some words of mine—all alike, all from the same source, the facts and opinions given being accepted by the editors receiving them without any critical examination whatever as to their correctness.

The modern newspaper editor is usually responsible to a board of directors whose chief concern is "business as usual." If he fails to increase his circulation, or dares to antagonize some powerful

minority like the Catholic Church, he will be replaced by a more astute operator. In consequence of such policies, the classes absorb their political opinions from Walter Lippmann and Dorothy Thompson, their prejudices from Westbrook Pegler, and their culture from the *Reader's Digest,* while the masses are instructed in sophistication by Walter Winchell and in religion by Bing Crosby. We live in a civilization which devotes its leisure to comic books and the movies, obtains its sense of awe from the atom bomb, and seeks "security" from the promise of the biggest army, navy and air force in the world. Morris L. Ernst's *First Freedom* is a warning to the West, and to the United States in particular, to discover the insidious processes of intellectual and moral stultification which are slowly destroying the very functions of freedom in the modern world. The positive meaning of that warning is expressed by Villard:

> Everyone is crying for a program of reconstruction, moral issues through which to rebuild a broken-down society, guidance toward a world without fratricidal strife. As yet no man is in sight, no large enough prophet, no editor burning with Garrisonian vigor to lead the way, even if it were possible for such a man to command the sums of money necessary to support even the simplest of weeklies. Nor can one today, however trenchant one's pen, be in a garret and expect to reach the conscience of a public by ninety millions larger than the America of Garrison and Lincoln and at least two hundred years remote from them in its failure to comprehend and apply the fundamental, basic principles of American liberty. Yet somehow the prophet of the future will make his message heard, if not by a daily, then by a weekly; if not by a weekly, then by pamphleteering in the manner of Alexander Hamilton; if not by pamphleteering, then by speech in the market-place. However, it shall be, the truth must out.

"Nostalgia For War"

J. C. Lucas, who saw Marine Corps action from Guadalcanal to Iwo, has some provocative reflections (April *Reader's Digest*):

> When I asked myself recently, "do I hate war?" I had to answer, "I don't." I had to go on from there. I may secretly love war. Self-examination shocked me; I suddenly was aware of something I hadn't known about myself. I suspect that more of the millions who fought this war feel this way than admit it, even to themselves.
>
> War is ugliness. War is death. War is destruction. War is heartbreak and sorrow. The men who fight wars, when they fight them, hate war. They hate its blood and carnage, its grime and filth, its demands on their bodies. They hate its separations, its regimentation. But when wars are over, day after day that's easier to forget.

> You don't forget the other side of war. You don't forget that in war you found the only Christian brotherhood you ever knew. You don't forget that in war you found complete selflessness. You don't forget learning in war that a man could love the other fellow more than himself, if only for a minute, an hour, a day. You don't forget that in war you saw men who loved life give their lives for you.
>
> I didn't know that kind of living before I went to war. I haven't known it since. I miss it. The absence of it, the brutal contradiction of it in peace, makes it the harder to forget.

"PEACE IS INADEQUATE"

> We have returned to a world at peace. It is a world of dog-eat-dog. Probably it has always been like this. Probably it hasn't changed much. Probably we haven't either. We've taken up our places in this world, and are living by its rules. But we can't forget that once we knew—and were—men who lived and died by other rules.
>
> Living on that plane for an hour, I am dissatisfied with anything less. William James says the world, in peace, must find the moral equivalent for war. Lacking that, peace is inadequate. Lacking that, peace produces nostalgia for war.

As Mr. Lucas concludes, "It's insane that war should bring out our best qualities and peace our worst." Yet there is no doubt that the writer is speaking sober truth concerning the psychological experience of millions. To comment that this startling fact is the hall-mark of a failure in civilization is not particularly helpful, even though true.

There is only one practical question posed by Lucas' article, and that a vital one: Under what conditions of society can the individual live to full capacity? Men, because they are gods possessing the power of the Higher Self, reach a sense of fulfillment only by dedication to values above those of sense. *For average humanity, there is nothing in contemporary civilization to enjoin genuine, sustained self-sacrifice.* In the seeking of a goal "worth dying for," few actually achieve. This lack must be, in fact, responsible for war, as one of the karmic demands which cause its eruption. Since the inception of the Theosophical Movement, Theosophists who have stood close enough to the center of that source of inspiration have been able to see and feel the "moral equivalent of war." It is only the vitalization of that same Movement which can supply the dynamic for the constant "total revolution" process which will be the demand of the future. And in that revolution there is "war" enough for any—but for, and not against, mankind.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
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